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two words are synonyms, then we might explain *sadd-* as being from the present stem of the root *sadh-* = Skt *śrdh-*, i.e. *saddh-* < *śardh-* which was replaced by *sadd-* (and then explained as being connected with *sadda*) because *saddh-* looked as though it was connected with *saddhā*. We could assume that *sadd(h)-* was the original reading, and *vadh-* was a gloss which was later incorporated into the text, when the exact meaning of *sadd(h)-* was forgotten, but the idea of “harming” was deduced.

In place of the phrase *viheṭhe vadhe viya* in Ud-a (E<sup>e</sup>), B<sup>e</sup>, C<sup>e</sup> and S<sup>e</sup> read *visesato sasedhe viya*. This means that the alternation in Ud-a (B<sup>e</sup>) is between *sadh-* and *sadd-*, and the word *sasedhe* occurs in the explanation of *sadh-*. It is probable that *-sedha* is connected with Skt *\*śrdha*, with the same development of *r* > *e* as we see in *geha* < *grha*. The meaning would therefore be something like “boldness”, with *sa-* < *sva-*.

Shepreth

K.R. Norman

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